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Tom of Bedlam's ANSWER

TO HIS
Brother BEN HOADLY,
St. Peter's-Poor Parson, near
the Exchange of Principles.

Mens non sana in Corpore sano.



18.12.12.

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Tom of Bedlam's

A N S W E R

TO HIS

Brother BEN HOADLY, &c.

Brother,

TH O too fatal Experience in the late Civil Wars, Convinces the Rational Part of Mankind, that those *Utopian* Principles upon which you so fondly would settle the Basis of Government are not only destructive to Human Society but prejudicial to the very Meaning and Intent of it ; for whether the Power is lodg'd in one single Person, as in Monarchy, or in many, as in Democracy, it seems to me very difficult to define what Right

the People can have to alter that settl'd Government : For Friend *Benjamin*, you very well know, (who have been so nice in searching into the Labyrinths of Government) that the Wheel of State is turn'd about unperceivable to every common Eye, and therefore how that our Sovereign Lords the People should be able to judge of the Mismanagement of it, seems almost as ridiculous as if any inferior Clergy-man should presume to censure a Bishop, and he one of the first Rank, as you are pleas'd to own.

But this, *Benjamin*, I mean Scandal, is agreeable to your Anarchial Principle, and truly worthy of your self, to knock down all that stand in your way, whether King or Bishop, especially if they touch upon your beloved *Dalilah*, and seem to contradict what you before have so Confidently, or rather Impudently asserted against the many Oaths you have solemnly took, and the Character you ought to bear as a Minister in the Church. The Argument you espouse, hath been sufficiently refuted long since by very able Hands; and I am sensible, what you have said in its Defence, hath been borrow'd from others, as is only a vain Babbling, or a Repetition of other Mens Words, to serve your own Turn, which was only to extinguish (if it had lay'd in your Power) one of the most refulgent Lights in the Church; and from
thence,

thence, by a dim Snuff, one may easily see what a dutiful Son the Church hath of you.

Suppose my Lord was mistaken in his Notion of Government, in his former Sermon ; was it more becoming his Integrity, to persist (like you) in his Error, or honourably to recant ? And where could it be done so proper, as before the Queen the Supream Head of Power ? And suppose it were so, with Submission to his Lordship, I don't think it any Disparagement to his Character, to make a publick Renunciation ; for as Great Men as any I know living, have done the same, and that in Principles more determin'd than you would have that of Government to be, as *St. Cyprian, St. Austin, Tertullian,* and many of the Fathers, not forgetting your old Friend *Dr. Sherlock* ; which hath been esteem'd no Blot in their Escutcheon. But I am thoroughly convinc'd, my Lord hath not made that Slip you would so gladly put upon him ; and 'till then, I see no Reason his Lordship hath to take any farther Notice of you, than a Fellow who hath just Impudence enough to scandalize his Superiors, in hopes to become some Body, tho' it be upon the Ruin of others ; *Aude aliquid brevibus Gyaris, aut carcere dignum,* I suppose your Father well whipp'd you for, at *Hackney*, and if he had lash'd you as well for Lying, I believe, it would have learn'd you more Manners than to have joyn'd his Lordship with those that are disinterested to the present Government. But you

may depend upon it, his Lordship hath more Honesty than to swear one thing, and mean another ; and I am sorry I cannot say as much for Mr. *Hoadly*, whose Measures of Government are only *Parsons* his Jesuitical Notions reviv'd ; and therefore it is very much to be pity'd, that that Act of Parliament, which was only design'd for the Benefit of tender Consciences, should be so misapply'd, as to harden Men in their Impieties ; and from thence you should infer, a Toleration to destroy all Government in the Church ; which if once compass'd, it is too much to be fear'd, the State would not long survive.

It were worth an Enquiry, what Authority, or Precept, either from Scripture or Canons, an inferior Clergy-man hath to meddle with Government ? and shall we, who so much explod the Jesuits for it in other Countries, nourish it among our selves ? And what seems more strange, this is only done by those who so much cry out against Popery ; and when they would perswade the World, that others are Popishly inclin'd, they endeavour all they can to bring it in themselves. I confess both Scripture and Canons oblige the Clergy to preach up Obedience, but I do not remember they have any Warrant to meddle with the Lawfulness of that Government which protects them.

In *Dutchland*, (from whence you seem to take your Systems of Government) if any Preacher
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whatsoever, assumes to himself to dictate Matters of State from the Pulpit, he has his *Quietus* sent him, with a Pair of Shoes and a Purse of Money, in order for him to pack up his Awls, and be gone for another Country; and believe me, should your Right Reverend Diocesan dismiss you from Attendance at the Altar, after this or a worse manner, your Friends, the *Hollanders* would think him much in the Right of it.

Neither is the late Revolution so unwarrantable, either by Example of History, or so despicable in its Consequences, as to stand in need of Mr. *Hoadly* for an Advocate; which was not acted in a Corner, but by the Representatives of the whole Land in Convention, and confirm'd by every Session of Parliament since, particularly by the Act of Succession: And why should you, *Ben*, above all Mankind, pretend to justify what every one hath so readily agreed to, except you have a Mind to undo what our glorious Queen hath been so long about, and by your weak Insinuations, make us believe the Legality of our Government is still disputable?

I am very certain, there are none who raise Scruples about the Lawfulness of Her Majesty's Title, but such as would bring in *Turk* or *Papist*, in order to make their Fortunes, and then to be sure all good Men would decline being con-

cern'd in the Support of such an unlawful Power; so of Consequence, Rascals and Vagabonds must be the Administrators: And therefore I can see no Reason you have *Ben*, to endeavour to convince such, whose Male Principles can only direct them to pull down Virtue, in order to establish their corrupt Inclinations, except you look for Preferment from such an herd of Miscreants, and so put a C——t upon Virtue, as you once did on your Patron; for which you ought before-hand, to be deny'd Society with those that are *Compotes Mentis*, lest by your fawning upon Vertue, you should discover her Nakedness, and so turn Cat in Pan whenever it is in your Power to do her a Mischief.

Prithee, *Ben*, how comes it so practical to resist Kingly and Episcopal Power, and yet a little Parish-Priest in a Corner shall be so despotical? Or whence is it that the People, for Self-preservation, may depose a King, and yet for Edification, cannot change their Minister?

I do not question, but there are as many honest Gentlemen, in Comparison in *St. Peter's*, and would Complain against Mr. *Hoadly* for neglecting to do his Duty, in Preaching up Christ, and meddling with his Superiors, and Things that do not belong to him, as there were Subjects in *England*, who had Reason to be ag-
griev'd

griev'd at King *James* ; and yet, though the King must forfeit his Authority, when he declines being a Minister to them for good, yet *Ben Hoadly* must still keep his Parish, though he contradicts the only design of his Office. This, Friend of mine is Popery all over ; for I see no Reason, but that the People should have the same Power in deposing a Priest for misapplying his Office in his Parish, as a King in his Kingdom, except your parochial Majesty means that the World must be again Priest-ridden, and so, under the pretence of Liberty, would set up Tyranny ; and this is agreeable to the Practice of the Rumpers, who under Pretence of the King's Safety, rais'd Arms against him, until they themselves became an arbitrary Government, without any Shadow of legal Authority ; from whence came that Jesuitical Distinction between the King's Person and Capacity, and so they made the King to fight against himself ; and from them, I suppose, you learn'd, that the Power was radically in the People ; for they voted, that their Power was not to be question'd, and that they only had Power to judge of his Actions, and whether he had discharg'd his Trust or not. And I pray you, what ensu'd, but a civil, unnatural, tyrannical War, and all under the pretence of Liberty.

This Method of Priest-riding (which you seem to value your self upon the Prerogative of) puts
me

me in Mind of a Friend's Horse of yours, one Mr. *St—ns* of *Sutton*, who resembles you to the minutest Particle, I will not say Principle, for you have none. This reverend Text-driver for the Honour of the Mob, which you are a Vindicator of, was once ask'd by a certain Knight in *Surry*, Why his Horse was so lean? And return'd for Answer, that his Worship would have been lean too, had he been Priest-ridden for Twelve Years as that had been. And truly, the Parishioners of *St. Peter's-Poor* are like to be in a worse Condition than that Parson's Horse, if they any longer set such a Beggar of Preferment a Horse-back, and let you ride over 'em.

But no Example can perswade, and *Ben* will be *Hoady* still, tho' he doth it with Reluctance, and only could be provok'd to it for the Love of Truth; a true Rumpish Face, a *Judas* Kiss, when he goeth to betray my Lord, he offers to salute him, and hopes that his Lordship will not take it amiss; and then mangles his Lordship's Sense by Scrap of two of his Sermons; and in page 8. boldly tells him, he doth it to make use of them, and a vety bad one too, if his Lordship's Reputation had not preference to his Impudence.

And in page 10. to make the World believe he is infallible, he appears bare-fac'd in his own Colour, and bids Defiance to all Mankind; affirming, that his Measures of Government were never reply'd to but in general and positive

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firmations ; which Words, I suppose, he would be glad to recal, should Mr. *Rehearsal* take up the Cudgel again, who had sufficiently maul'd him Paragraph by Paragraph ; and fully prov'd, that there were no other Arguments in all his Measures, but a bare *Hoadly dixit*.

He tells his Lordship, page 11. That he well observes, which indeed is a mighty Discovery, for every one knows his Lordship to be a Man of as good Judgment as any Man living : But then pray, observe his Hypocrisy, which is only thence to infer, that a King can have his Superiority no farther than his Commission reacheth ; which he, with his wonted Modesty turns upon his Lordship, by telling him, p. 13. He unfortunately endeavours to illustrate his Position, by the Case of a Mayor, &c. and then begins to swell with the Pride of his Quibble, that the Application is so plain, that he need not make it ; but I rather suppose he durst not ; for he tells you, That the Mayor is not Superior to any in the Corporation ; and from thence he would infer, that the Queen is not to the People. A Leveller with a witness ! but only that he may get up and ride, as old *Noll* did, till he tramples all Authority under him. p. 15. he tells you, he is going about the Work in good Earnest, and contending with a Zeal ; and then, with his usual Confidence, puts his Lordship in Mind, that he had not touch'd upon the main Point ;

Point ; which is, saith he, Suppose a Father should be so mad to go about to kill his Children, may they not justly practice Self-defence ? But by your Leave it doth not then follow, that they may kill him, or depose him out of his Being, but only to restrain him 'till they can get out of his way, or prevent him to do Mischief ; for tho' he was Mad, he is their Father still, and the Power of commanding his Household must revolve unto him when he returns to his Senses.

He tells you, page 18. That a Soldier, by listing himself contracts to lose his Life ; by which you may see what a Friend the Government hath of him ; when, to give the Question a wrong Turn, he tells his Lordship, his Argument is of no Weight ; and page 20. he saith, His Lordship forgets the Question ; and to confirm his Modesty, he tells his Lordship, That he contents himself with bare Affirmations, though he brings nothing to prove it, but his bare *ipse dixit*, except an *Innuendo*, that his Lordship should turn Cat in Pan in his latter Sermon ; which he boldly demonstrates, by saying, page 23. That if there is no Power but of God, all Robbers have a Commission from him. A worthy Expositor indeed ! which he challengeth his Lordship to prove otherwise, page 24. But pray you, observe how he ascends gradually, from one Degree of Impudence, to another, and saith page 25. That his Lordship lies.
Re-

Respect with a Witness ! to one whose Authority in page 2. he owns to be so great, that it is sufficient to fix a Stamp on Truth ; and then, page 29. proves with a Mathematical Evidence, that the State of Nature is a State of Equality ; and he would have done the World much Service, if he had prov'd, that all Mankind were born at the same time, which would mightily have confirm'd his Affirmation. Page 30. He thinks he hath brought his Lordship over to his own Kidney ; and tells him, he hath divested the first Kings of their paternal Right ; which, lest his Lordship should not understand, he explains in a natural Right. But it is not sufficient to throw Dirt in his Lordship's Face, but he will have a sling at the Government, which he says page 39. is Elective. True Parson *Hoadly* still ! Was not the Queen the next Heir to the Crown, and the Princess *Sophia* to her, without Issue of her Body ? All the other Branches have forfeited their Inheritance by many ancient and Modern Laws, by their being Papists. But then, saith he, with an Air of *Grace*, who can imagine, that our Parliament, chosen by the People, (for he spares none) should receive Authority from God to ruin it ? And herein he would persuade his Lordship to be of his Side. And page 34. owns they are astonishing positions ; and so they are indeed, and never meant by his Lordship, though confidently affirm'd by you. As to what you say in the 37th page, it is

is manifest the *Roman* Senate had then no Power at all.

And though, in the 38th page, you would pretend to Modesty, when you say you hardly came to repeat it ; the true Reason is, because it was against you.

But I will not trouble you much longer, but permit me to speak a little freely, with all the Deference due to your Station, and all that Respect which I have for your Character. There was a Time, which some living can very well remember, and we have all Reason yet to know, when universal Ruin did actually hang over the whole Community, when those very Principles you are so fond of, did not only put in Danger the Lords, the Bishops, the Gentry, the Commonalty, but destroy'd and overthrew them ; and this was done by Coblers and Tinkers, not as some, but as all make it, that is, the Civil War. But pray you tell me, what Brasier's Wife you kiss, that you should so freely number his Lordship among Coblers, &c. as some make it ; which I am sure is a juster Inference, than any you have made from his Lordship's Sermon. Unheard of Impudence ! Dr. *Blackall*, so Eminent for his Piety, Preaching, and every good Gift becoming an Apostle of Christ, in whom *London*, the Metropolitan of the World, hath nothing more to glory, than in his Birth,

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number'd with Transgressors ! A Church of *England* Minister ! If you have no regard to Truth, for God's sake have some to the Character you bear as a Minister of Christ. But he must not only bear your Scandal, but the Bishops in general are told, they were inspir'd with a Zeal beyond what is common.

I pray you, when was that Holy Order ever tax'd before with want of Zeal to lay down even their Lives for the Good of the People ? Which some of 'em did in the time of the Civil Wars, and the rest were either banish'd or imprison'd ; for our Constitution, Thanks be to God, was ever the same, except when those of your principle trampil'd upon the Laws, and destroy'd the King ; for so equally ever hang'd the Ballance between King and People, that as it is the Envy and Admiration of other Nations, so 'tis the Happiness of our own ; for the one Side cannot preponderate the other, without breaking the even Constitution of our Government ; and a late Example Demonstrates, that if a King shall invade the Peoples Liberty, he cannot effect it, since he can make no Alteration without the three Estates of the Land. Neither doth this diminish the power of our Monarchs, since they never want Armies or Money to defend their Imperial Crown against its Invaders. It is therefore the sly Insinuations of such as you, to buz into the Ears of the People,

that

that the Government is to be question'd for the Management of those Affairs they judge not proper to reveal to the People.

I beseech you *Ben*, forbear to make your self famous for Infamy, and aspersing your Superiors, and remember, that you have the Care of Souls, and not of the Government of *Britain*; and, when you shall begin to mind your Business, no one shall have a greater Veneration for you, as I always had for your sacred Order, or be with a more high Degree of Respect or Esteem, when you succeed me in *Bedlam*, than

Your most Obedient

Humble Servant,

Bedlam, June 1.

1709.

Tom of Bedlam.



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